
ATTITUDES OF RELIGIOUS MODERATION AT VOCATIONAL AL-MAKMUN ISLAMIC BOARDING SCHOOL IN DEPOK CITY

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ABSTRACTS

This research was conducted at the Al-Makmun Vocational Islamic Boarding School in Depok City with the aim of understanding the attitude of religious moderation among the students. This research is based on the fact that Depok has the fifth rank as an intolerant city according to a study by the Setara Institute in collaboration with the Presidential Work Unit for the Development of Pancasila Ideology (UKP-PIP). The Al-Makmun Vocational Islamic Boarding School was chosen as the location for community service with a focus on religious moderation education, with the hope of strengthening harmony and tolerance in the Depok City community. The Community Service (PkM) activity at the Al-Makmun Vocational Islamic Boarding School involved 50 participants from among the students and local residents. The seminar held as part of the PkM activity was attended by Ust. Abdurrahman, M.Pd., as the Speaker and Mr. Muammar Zulfiqri, as the Moderator. The results of the research show that the understanding of religious moderation at the Al-Makmun Vocational Islamic Boarding School is generally quite good. However, there is variation in the level of understanding among the respondents. This data analysis provides a deeper understanding of the distribution and variation of religious moderation attitudes in the boarding school. In addition, factors such as the educational background of the students, the social organizations of the students' parents, the teaching of religious moderation, and the leadership role (Kiai) also strengthen the understanding and attitude of religious moderation at the Al-Makmun Vocational Islamic Boarding School.

INTRODUCTION

Depok City, a city known for its multiculturalism and diversity of religions and cultures. However, this condition demands concrete steps to strengthen religious moderation in the world of education. Unfortunately, the understanding and practice of religious moderation among the people and educational institutions of Depok City is still minimal. As a result, conflicts and disharmony between religious groups often occur, and the sense of unity in society feels lacking.

According to Ikrahyani Hilman, a member of Commission A of the Depok City Regional Representative Council (DPRD), regarding the designation of Depok City as the city with the lowest tolerance level by the Setara Institute, there are several factors that need attention. He stated that the survey results on tolerant cities showed a low level of tolerance in Depok. Ikrahyani argues that the government has not fully paid attention to and properly studied the survey. (Kelmanutu, n.d.).

The research conducted by the Setara Institute in collaboration with the Presidential Work Unit for the Development of Pancasila Ideology (UKP-PIP) last November, placed Depok in the fifth position as a city with a high level of intolerance. This fact is not ignored and is in fact the main concern for the speakers and participants in the End of Year Reflection on Diversity and Tolerance in Depok City, which also commemorates the 8th anniversary of Gus Dur's passing, held on Monday evening (18/12/2017) at the Tole Iskandar Youth Building in Depok, West Java. (Zainani, 2017).

Mangaranap Sinaga, the Chairman of the Indonesian Christian Intelligentsia Association (PIKI) of Depok City, expressed his evaluation of the cases of intolerance that have occurred in Depok. According to Sinaga, so far there have been no physical clashes involving conflicts of ethnicity, religion, and race in the city. If there are cases that result in casualties and displacement affecting the Christian community, it has only happened in the Gedoran Depok incident in 1945. Nevertheless, Sinaga, who is active in the Religious Harmony Forum (FKUB), remains concerned about the condition of inter-religious relations in Depok, which is still filled with suspicion.

In this context, the important role of the world of education becomes very prominent in shaping balanced attitudes and understanding related to religion. The development of religious moderation in the educational environment can make a positive contribution to building a society that respects each other and lives in harmony.

Religious moderation becomes a crucial principle in strengthening harmony and tolerance in the community. This concept teaches the importance of respecting religious differences and fostering a dialogue of mutual respect between religious communities. Amidst the complexity and multiculturalism of today's society, religious moderation becomes a strong foundation for creating peace and unity (Ghozali, 2017). Through education, the development of religious moderation can shape the younger generation to have an inclusive understanding and respect for religious differences (Abdul-Raof., 2019).

Education has a central role in shaping balanced attitudes and understanding related to religion. Inclusive learning processes and religious moderation-based education can help students develop attitudes of tolerance, respect for differences, and avoid extremism. This is very important to prevent conflicts and build harmony in a diverse society (Quthb, 2018).

In an effort to overcome these challenges, the emphasis on the development of religious moderation in education becomes highly relevant. In addition to helping to combat negative stereotypes and prejudices against certain religions, understanding and appreciation of religious differences can shape an inclusive attitude and cooperation as the basis for a harmonious religious life.

Al-Makmun Vocational Islamic Boarding School, one of the leading Islamic boarding schools in Depok City, has a very important role in developing the understanding of religious

moderation among the students. With a holistic approach to religious education, this boarding school has become a center for relevant and inclusive religious moderation development.

Al-Makmun Vocational Islamic Boarding School in Depok City has a strong commitment to the development of religious moderation. They recognize the importance of an inclusive understanding and mutual respect for religious differences as a strong foundation in creating harmony in society. Therefore, this boarding school is an ideal location for carrying out community service activities focused on religious moderation education.

As part of the multicultural community of Depok City, Al-Makmun Vocational Islamic Boarding School has experience in fostering religious moderation through holistic religious education. The teachers and administrators of the boarding school are actively involved in efforts to strengthen the understanding of tolerance and respect for religious differences among their students. This experience is an important asset in carrying out community service activities focused on religious moderation education.

Involving Al-Makmun Vocational Islamic Boarding School in community service activities focused on religious moderation education has great potential to achieve positive change in the Depok City community. With an integrated approach between formal education and the values of religious moderation, the younger generation can become agents of change capable of building a harmonious and inclusive society.

By strengthening religious moderation education at Al-Makmun Vocational Islamic Boarding School, there will be an increase in the quality of religious education in the boarding school. This will have a positive impact in shaping a religious understanding based on moderation and avoiding extremism. In addition, improving the quality of religious education will also encourage students to become responsible leaders and contribute to the community.

Al-Makmun Vocational Islamic Boarding School in Depok City was chosen as the location for community service activities focused on religious moderation education with the hope of having a significant positive impact in strengthening harmony and tolerance in the Depok City community. By integrating the approach between formal education and the values of religious moderation, the younger generation can become agents of change in building a harmonious and inclusive society.

It is hoped that through this effort, Al-Makmun Vocational Islamic Boarding School in Depok City can be at the forefront in strengthening religious moderation. By involving all community components, especially the younger generation, in religious moderation education, Depok City will become a real example in building harmony, tolerance, and unity in the midst of the existing diversity of religions and cultures.

METODE PENELITIAN

In this Community Service Program (PkM), the method used is a quantitative method with survey research type. Survey research is a research method that involves collecting information from sample individuals through their responses to questions (Ponto, 2015). Survey research has been used to gather information from individuals and groups for several decades. This can range from asking specific questions to individuals on the street to obtain information related to behaviors and preferences, to more rigorous studies using various valid and reliable tools (Ponto, 2015). The data collection technique used in this survey research employs questionnaires distributed to 50 respondents. The questionnaires can be sent through mail or deployed directly to respondents.

The survey method in quantitative research was chosen because it is more efficient in terms of time and resources (Croswell, 2013). By using standardized instruments, researchers can collect data from many respondents in a relatively short time. This enables researchers to gather a sufficiently large dataset within a specific timeframe, thus providing a more comprehensive picture of religious moderation development at the Al-Makmun Vocational Islamic boarding school. Using this approach, researchers can provide a more accurate and

objective assessment of religious moderation development in the educational environment at the Al-Makmun Vocational Islamic boarding school.

THEORETICAL REVIEW AND RELEVANT RESEARCH

1. Theoretical Review

Religious moderation is "an approach that includes an inclusive attitude, appreciation for differences, and openness to dialogue between adherents of different religions, with the aim of promoting understanding, tolerance, and harmony between religious communities"(Jackson, 2018). According to Yilmaz (2017), religious moderation is "an approach that emphasizes an inclusive understanding of other religions, rejection of extremist attitudes, and respect for religious freedom and pluralism"(Yilmaz, 2017). Meanwhile, according to Francis (2015), religious moderation is "an approach that recognizes and respects differences in beliefs, develops a better understanding of other religions, and teaches the values of tolerance, harmony, and respect for human rights" (Francis, 2015). Bouma (2019) defines religious moderation as "an approach that combines a critical understanding of religious teachings with appreciation for differences and openness to inter-religious dialogue" (Bouma, 2019). Then, according to Moyaert (2019), religious moderation is "an approach that combines a critical understanding of religion with inclusivity, appreciation for differences, and the ability to live together in harmony" (Moyaert, 2019).

It can be concluded that religious moderation is a concept that emphasizes tolerance, balance, and harmony between different religious communities. This concept involves the recognition and appreciation of the beliefs and practices of others while upholding one's own religious beliefs. Religious moderation is seen as a way to reduce religious radicalism and promote stability in society. This concept is characterized by a middle position between religious radicalism and religious liberalism, which allows individuals to practice their religious beliefs while respecting the existence of other religious followers (Evincialinda et al., 2023).

At least there are three characteristics of religious moderation:

a. Balance and Tolerance

The main feature of religious moderation is balance and tolerance. Moderate individuals in religion do not habituate students with extreme or fundamental interpretations of religion. They try to reflect religion in a balanced and mutually respectful form between various religious traditions.

b. Middle Position

Religious moderation is characterized by a middle position between religious radicalism and religious liberalism. This allows individuals to practice their religious beliefs while respecting the existence of other religious followers.

c. Promotion of Social Stability

One of the main goals of religious moderation is to reduce religious radicalism and promote stability in society. By reflecting religion in a balanced and mutually respectful form, religious moderation can help prevent conflicts and tensions that can arise from extreme religious interpretations (Amirulloh, 2022).

The development of religious moderation in the world of education is an approach that involves teaching and learning about religion in a balanced way and does not habituate students with extreme or fundamental interpretations of religion. This approach includes teaching about various religious traditions, philosophies, and legal systems, as well as teaching how religion can be applied in various contexts and situations (Masturin, 2023).

The model of religious moderation is based on a broad understanding of religion, a balance between sharia rules and the changing times, support for peace and respect for human values, the introduction of religious, cultural, and political pluralism, as well as the introduction of minority rights (Masturin, 2023).

Religious moderation education also involves teaching how religion can be applied in various contexts and situations. For example, teaching how religious principles can be applied in various everyday situations, or how religious principles can be applied in the modern global context.

Understanding and attitudes towards religious moderation are closely related. A good understanding of religious moderation can help individuals form a positive and constructive attitude towards religion. Conversely, a positive and constructive attitude towards religious moderation can help individuals understand and apply this concept effectively (Hosseinkhanzadeh et al., 2013).

In the educational context, a good understanding of religious moderation can help teachers and educational staff deliver material in a way that does not habituate students with extreme or fundamental interpretations of religion. A positive and constructive attitude towards religious moderation can help them appreciate the beliefs and practices of other religions, and teach students about the importance of tolerance and balance in religion (Dillard et al., 2021).

2. Relevant Research

Here are five relevant studies on religious moderation:

- a. "Religious moderation among Muslim youth in Indonesia: An exploration of the role of family, school, and community" by Yusuf Hanafi, Muhammad Saefi, Tsania N. Diyana, M. Alifudin Ikhsan, Nur Faizin, Titis Thoriquttyas, Nurul Murtadho. This study examines the role of family, school, and community in religious moderation among Muslim youth in Indonesia (Hanafi et al., 2022).
- b. "Measuring Religious Moderation Among Muslim Students at Public Colleges in Kalimantan Facing Disruption Era" by (Ali, 2020). This study outlines the religious moderation attitudes possessed by students at public universities in the Kalimantan region, using four indicators of moderation as the basis for analysis (Ali, 2020).
- c. "Concept And Implementation Of Religious Moderation In Indonesia" by Khairan M. Arif. The results of this study produce several concepts that can be explained as follows: First, moderate understanding and attitudes are a middle stance that avoids extremism and liberalism, and demonstrates justice and proportionality in understanding and practicing religious teachings for their followers. Moderation is considered the best understanding and attitude in human life, both according to Islamic sources and the views of social philosophers. Second, in the context of Islam, moderation refers to a middle, fair, balanced, and proportional understanding and attitude in practicing religion (Arif, 2021).
- d. "Religious Moderation Within Islam Of The Archipelago: Lesson Learnt From Nine Islamic Saints" by Syamsurijal, Wasisto Raharjo Jati, Halimatusa'diah. This study reveals the essence of the religious moderation idea developed by the Wali Songo, which forms a network of Nusantara Islamic knowledge. In addition, this research will also analyze the comparison between the Islamic moderation idea taught by the Wali Songo and religious moderation in the current context of Nusantara Islam (Jati, 2022).
- e. "Internalizing The Values Of Religious Moderation Through Parsubang Local Wisdom-Based Education In North Sumatera" by Doli Witro, Luqyana Azmiya Putri and Vegia Oviensy. In this article, it was found that the Parsubang tradition in the Batak community reflects the four indicators of religious moderation that have been formulated by the Ministry of Religious Affairs of the Republic of Indonesia. These indicators include commitment to the nation, rejection of violence among fellow communities, tolerance towards adherents of other religions, and an accommodative attitude towards local culture. The implementation of these four indicators can be seen in the practices of the Batak community, where most Catholic or Christian adherents invite and involve Muslims in their wedding celebrations. In addition, they also hire special cooks who are

able to serve food that is in accordance with Islamic halal principles, and cook it in a separate place to ensure the confidence of Muslim attendees in consuming the food served (Witro et al., 2022).

The similarities in these studies are: 1) All of these studies relate to religious moderation in the Muslim or Islamic context; 2) Each study involves different populations such as Muslim youth, Muslim students, or Muslim communities in certain regions of Indonesia; 3) The studies attempt to understand the factors or concepts that contribute to religious moderation. The differences are: 1) Studies a, b, c, and e focus on the factors or indicators of religious moderation in the context of family, school, community, universities, or local traditions; 2) Study d involves historical analysis and comparison of the concept of religious moderation from the past to the present context; 3) Studies a and e focus more on religious moderation at the individual or small group level, while studies b, c, and d involve larger populations such as students or the general public.

RESEARCH RESULTS

1. Development of Religious Moderation in Education at Al-Makmun Vocational Islamic Boarding School

Al-Makmun Vocational Islamic Boarding School is located at Jl. Abdul Wahab No.26, RT.02/RW.05, Sawangan Lama, Sawangan District, Depok City, West Java 16511. The boarding school, founded by Al-Maghfurlah Abuya KH.Makmun, has been established since the 1980s and adheres to the Wasathiyah (moderate) understanding. For "al-muhafahatu bi al-Qadimi al-shalih", the Community Service Program (PkM) activity with the theme "Development of Religious Moderation in Education" was the first in the series of activities conducted at this boarding school.

The PkM activity at Al-Makmun Vocational Islamic Boarding School took the form of a seminar attended by 50 (fifty) participants from both students and local residents. Ustadz Abdurrahman, M.Pd. served as the First Speaker, and Mr. Muammar Zulfiqri acted as the Moderator. The PkM seminar activity began at 13:00 and ended at 18:00 WIB, with the following agenda:

Table 1. Rundown of Community Service for Developing Religious Moderation in the World of Education at Al-Makmun Vocational Pesantren

No.	Time	Activity
1	13.00-13.30	Registration and Providing Writing Tools to 50 Participants
2	13.30-14.00	Distribution and Filling of Questionnaires to Participants about Understanding of Religious Moderation (as Pre-Test)
3	14.00-15.30	Presentation of Materials by Speaker I
4	15.30-16.00	Presentation of Materials by Speaker II
5	16.00-16.30	Coffee Break and Asr Prayer
5	16.30-17.30	Question and Answer Session
6	17.30-18.00	Distribution and Filling of Questionnaires to Participants about Attitudes of Religious Moderation (as Post-Test)

a. Understanding of Religious Moderation at Al-Makmun Vocational Pesantren

From the distribution of questionnaires to 50 respondents participating in the religious moderation development at Al-Makmun Vocational Pesantren, the understanding of religious moderation at Al-Makmun Vocational Pesantren is quite good. This is evidenced by the results of the Descriptive Statistics as follows:

Table 2. Descriptive Statistics of Understanding of Religious Moderation at Al-Makmun Vocational Pesantren

N	Valid	50
	Missing	0
Mean		65.58

Median	65.00
Mode	62 ^a
Std. Deviation	5.019
Variance	25.187
Range	19
Minimum	56
Maximum	75
Sum	3279

This table presents the descriptive statistics for the variable "Understanding of Religious Moderation". The table contains 50 valid cases (N). There are no missing values for this variable. The average understanding of religious moderation is 65.58, with a median of 65.00. This indicates that half of the respondents have an understanding of religious moderation above the median value, while the other half have an understanding below it.

The mode, which is the most frequently occurring value, is 62a, with the note that there are multiple modes. The standard deviation of 5.019 provides an indication of the extent of variation in the scores from the mean. The higher the standard deviation, the greater the variation in the understanding of religious moderation. The variance, which reaches 25.187, is another measure that reflects the variability of the data. Higher variance indicates greater variation in the understanding of religious moderation.

The range is 19, which is the difference between the highest (maximum) and lowest (minimum) values in the data. The lowest value in the understanding of religious moderation is 56, while the highest value reaches 75. The sum of all the scores is 3279, reflecting the total accumulated value of the understanding of religious moderation from all respondents. Thus, this table provides a comprehensive overview of the distribution and characteristics of the understanding of religious moderation in the observed sample.

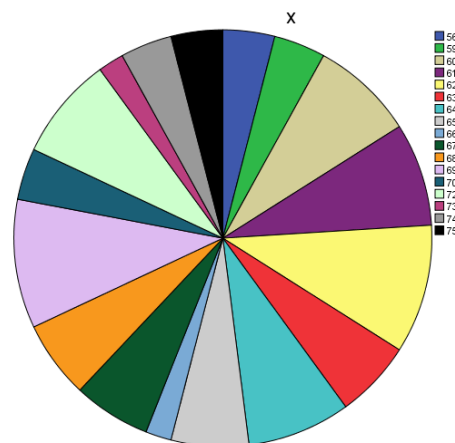


Figure 1. Frequency Distribution Diagram of Understanding of Religious Moderation

The diagram above provides a comprehensive picture of the variable "Understanding of Religious Moderation" based on data from 50 valid cases. In this analysis, there are no missing values, indicating good data completeness. The average understanding of religious moderation is found to be 65.58, with a median value of 65.00, indicating that half of the respondents have an understanding above this value and the other half below it.

The mode of this distribution is 62a, with the note "a" indicating the presence of multiple modes. The standard deviation of 5.019 shows the level of variation in the

scores from the mean. The variance value of 25.187 provides further insight into the extent of data variation in the understanding of religious moderation.

The range, which is the difference between the maximum value (75) and the minimum value (56), is 19. The highest value in the understanding of religious moderation is 75, while the lowest value is 56. The sum of all the scores in this analysis is 3279, providing the cumulative total of the understanding of religious moderation in this sample. Thus, this table provides rich and detailed information, facilitating a better understanding of the distribution and variation of the understanding of religious moderation in the studied population.

Based on this research, the condition of religious development at the Al-Makmun Vocational Pesantren, Depok, can be summarized as follows:

- 1) The understanding of religious moderation at the Al-Makmun Vocational Pesantren as a whole is quite good. This is shown by the average value of religious moderation understanding of 65.58.
 - 2) The data obtained shows that the understanding of religious moderation is quite good, but there is variation in the level of understanding among the respondents.
- b. Attitude of Religious Moderation at Al-Makmun Vocational Pesantren

From the distribution of questionnaires to 50 respondents participating in the religious moderation development at Al-Makmun Vocational Pesantren, the attitude of religious moderation at Al-Makmun Vocational Pesantren is quite good. This is evidenced by the results of the Descriptive Statistics as follows:

Table 3. Descriptive Statistics of Attitude of Religious Moderation at Al-Makmun Vocational Pesantren

N	Valid	50
	Missing	0
Mean		64.66
Median		64.00
Mode		64
Std. Deviation		4.547
Variance		20.678
Range		20
Minimum		55
Maximum		75
Sum		3233

Table 3 presents the descriptive statistics for the variable "Attitude of Religious Moderation" based on data from 50 valid cases. The explanation and description of this table are as follows:

The total number of cases (N) that form the basis of the descriptive statistical analysis for the "Attitude of Religious Moderation" variable is 50. There are no missing data, indicating good data integrity and completeness for this analysis.

The average attitude of religious moderation is found to be 64.66, which is the central value of the score distribution and reflects the general attitude of the respondents towards moderation in the context of religion. The median value of the scores is 64.00, providing a picture of the central value of the distribution and indicating that half of the respondents have a religious moderation attitude above this value, while the other half are below it.

The mode, which is the most frequently occurring value, is 64, indicating that the religious moderation attitude with a score of 64 has the highest frequency in the sample. The standard deviation of 4.547 measures the extent of variation in the scores from the mean. The higher the standard deviation, the greater the variation in the attitude of religious moderation.

The variance of 20.678 provides another measure to describe the variation in the data, with higher variance values indicating greater variation in the attitude of religious moderation. The range is 20, which is the difference between the maximum value (75) and the minimum value (55) in the data, reflecting the distribution of scores from the lowest to the highest value.

The attitude of religious moderation has a minimum value of 55, indicating extreme variation in attitudes among the respondents. Meanwhile, the maximum value in the attitude of religious moderation is 75, reflecting the peak variation in the responses. The cumulative total of all the scores in this table is 3233, providing an overall picture of the attitude of religious moderation in this sample. This table comprehensively describes the distribution and characteristics of the attitude of religious moderation in the observed group of respondents.

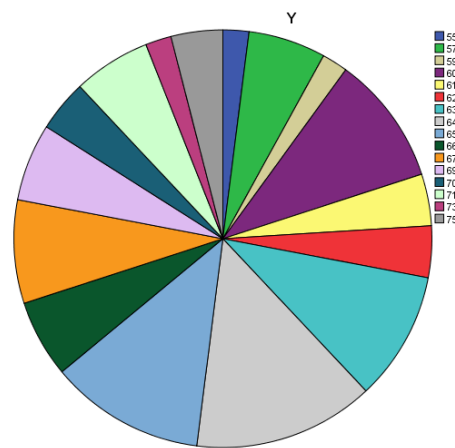


Figure 2. Frequency Distribution Diagram of Attitude of Religious Moderation at Al-Makmun Vocational Pesantren

The data display above presents the descriptive statistics for the "Attitude of Religious Moderation" variable based on data from 50 valid cases. The entire dataset appears to be complete without any missing values, indicating good data integrity. In this analysis, the average attitude of religious moderation is found to be 64.66, reflecting the central value of the score distribution. The median score of 64.00 provides further insight into the distribution's center and shows that half of the respondents have a religious moderation attitude above this value and the other half below it.

The mode, which is the most frequently occurring score, is 64, indicating the highest frequency in the sample. The standard deviation of 4.547 reflects the extent of variation in the scores from the mean, and the variance of 20.678 provides an additional measure for data variation. The range, with a difference of 20 between the maximum value (75) and the minimum value (55), reflects the distribution of scores from the lowest to the highest value.

The attitude of religious moderation has a minimum value of 55 and a maximum value of 75, indicating extreme variation in moderation attitude responses among the respondents. The cumulative total of all the scores is 3233, providing an overall picture of the attitude of religious moderation in this sample. The results of this table provide rich and in-depth insights into the distribution and variation of the attitude of religious moderation within the studied population.

Based on the overall research on the attitude of religious moderation, this study provides a deeper understanding of the distribution and variation of the attitude of religious moderation at the Al-Makmun Vocational Pesantren, Depok. The data shows

that the attitude of religious moderation at the pesantren is quite good, but there is still variation in the attitudinal responses among the respondents.

2. Discussion

The understanding of religious moderation at the Al-Makmun Vocational Pesantren as a whole is quite good. This is indicated by the average value of religious moderation understanding of 65.58. This is due to several factors that foster good understanding of religious moderation at the Al-Makmun Vocational Pesantren in Depok City, including:

a. Educational Background of Students

The educational background of students can influence their attitudes towards religious moderation. For example, students who have graduated from the primary and secondary levels have a better understanding of various religious traditions and interpretations, which can ultimately affect their attitudes towards religious moderation. This is in line with Heri Gunawan's research, which states that one of the instruments for maintaining and managing the diversity of the population is the background of the idea of religious moderation, namely moderate Muslims who are able to live side by side in religious, national, and state life with full tolerance (Gunawan et al., 2021).

b. Social Organizations of Student Guardians

The social organizations of student parents can also influence their attitudes towards religious moderation. For example, students from different backgrounds may have different understandings of religion and how religion should be taught and practiced (Riyawi & Febriansyah, 2023). Careful observation and analysis of the social organizations of student guardians can provide in-depth insights into the factors that shape the attitude of religious moderation in students, and this can be a focus in the development of educational programs and guidance in the pesantren environment.

c. Teaching of Religious Moderation

The pesantren's strategy in teaching religious moderation can also influence the students' attitudes towards this concept. For example, pesantren that use a balanced teaching approach and do not accustom students to extreme or fundamental religious interpretations may be more effective in shaping a moderate attitude among the students (Riyawi & Febriansyah, 2023).

Pesantren that adopt a balanced teaching approach tend to emphasize a comprehensive and inclusive understanding of religion. This includes teaching the values of moderation, tolerance, and in-depth understanding of religious teachings. Pesantren can implement policies that avoid or balance extreme or fundamental religious interpretations. This can be done through the selection of teaching sources that prioritize moderate values and prevention of narrow and dogmatic understandings (Rusmiati et al., 2022).

Pesantren can also develop strategies to shape students' critical thinking towards religious teachings. This involves the ability of students to assess and understand the context and relevance of religious teachings in everyday life. Teachers and educators in pesantren play an important role as role models. Pesantren can ensure that teachers and educators practice the values of moderation in their daily lives and become role models for students.

Pesantren can organize educational programs related to diversity and pluralism, helping students understand and appreciate differences in society (Muhtador, 2023). This strategy, if implemented well, can create a learning environment in pesantren that supports the development of students' moderate and tolerant attitudes towards religious differences.

d. Leadership Role (Kiai)

The leadership of the pesantren can also influence the students' attitudes towards religious moderation. For example, leadership that supports and promotes religious

moderation can help in shaping students' positive and constructive attitudes towards religion (Riyawi & Febriansyah, 2023).

The leadership of the pesantren has a central role in determining the educational policies and teaching approaches implemented. Leadership that supports religious moderation can ensure that the curriculum and teaching methods emphasize the values of moderation, tolerance, and in-depth understanding of religious teachings. Kiai serves as a role model for students. If the leadership of the kiai demonstrates an attitude and practice of religious moderation in their daily lives, this can be an inspiration for students to adopt a similar attitude. Kiai also plays a role in shaping the culture and climate of the pesantren. If the leadership advocates the values of moderation and tolerance, this can create an environment that supports the development of positive and constructive attitudes towards religion among the students (Rusmiati et al., 2022).

The leadership of the pesantren has a significant role in shaping the students' attitudes towards religious moderation through their direct influence on the policies, culture, and practices within the pesantren.

CONCLUSION

The PkM activity at the Al-Makmun Vocational Pesantren was in the form of a seminar attended by 50 (fifty) participants from among the students and local residents. The speakers were Ust. Abdurrahman, M.Pd., and the moderator was Mr. Muammar Zulfiqri.

The understanding of religious moderation at the Al-Makmun Vocational Pesantren as a whole is quite good. The data obtained shows that the understanding of religious moderation is quite good, but there is variation in the level of understanding among the respondents.

Based on the research on the attitude of religious moderation, this study provides a deeper understanding of the distribution and variation of the attitude of religious moderation at the Al-Makmun Vocational Pesantren, Depok. The data shows that the attitude of religious moderation at the pesantren is quite good, but there is still variation in the attitudinal responses among the respondents.

Factors that strengthen the understanding and attitude of religious moderation at the Al-Makmun Vocational Pesantren are the Educational Background of Students, Social Organizations of Student Guardians, Teaching of Religious Moderation, and the Leadership Role (Kiai).

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